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THE RELIGIOUS OUTLOOK

The New Home Mission of the Church

WILLIAM P. SHRIVER

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COMMITTEE ON THE WAR
AND THE RELIGIOUS OUTLOOK

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FOREWORD

This booklet is one in a series appearing from time to time under the general heading, The Religious Outlook. These publications are being brought out under the direction of the Committee on the War and the Religious Outlook in the hope that they may help to focus attention on some of the larger issues facing the Church after the war.

The Committee on the War and the Religious Outlook was constituted, while the war was still in progress, by the joint action of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches "to consider the state of religion as affected by the war, with special reference to the duty and opportunity of the churches, and to prepare its findings for submission to the churches." Full reports of the Committee will be submitted later in the year. In the meantime the present series of booklets, issued under the auspices of the Committee, is offered as a preliminary endeavor to emphasize certain phases of the task of the Church that particularly challenge its attention at the present hour.

Communications designed for the Committee may be addressed to the Secretary, Rev. Samuel McCrea Cavert, 105 East 22nd Street, New York.

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THE NEW HOME MISSION OF THE CHURCH

Not so long ago Home Missions meant "out west," the Church pioneering in new settlements. Its story found a picturesque setting among the snows of Alaska and on the brilliantly sunlit plains of Arizona and New Mexico. It opened schools for the Indians and broke new trails from the mountain fastnesses of eastern Tennessee and Kentucky out into the surrounding world. Home Missions means all of these things still, with much added. As this is written, I look out from the car window on the vast virgin prairies of Wyoming. There are eight of these western states, comprising an area of something more than a million square miles with a population of only seven millions, not more than that of metropolitan New York alone. Pioneering work must still be done in this empire of the west. When gold was discovered in the Klondike we got a "white man's Alaska." In recent years to the original Spanish-speaking population of the southwest has been added a million Mexicans from across the border. The war with Spain contributed also the Spanish-speaking populations of Cuba and Porto Rico to our home mission responsibility. Meanwhile the stupendous development of American industry, with its insatiable demand for cheap and unskilled labor, started

the flow of peasant immigrant life from the south and east of Europe to the mining and manufacturing centers of our industrial zone and added to the congestion of our already over-crowded cities. The new Home Mission is out west and back east. It is literally a nation-wide task.

But Home Missions is to be understood at this time not so much in its tremendously increased extent, and its highly variegated and complex problems, as in the fresh outlook the Church has on the entire home field. Formerly Home Missions assumed a rather sharp division of territory within the Church, part being home mission ground in the narrow sense. New communities in the west, the Mormons, the Alaskans, the Indians, the negroes of the south, furnished the home mission field. The cleavage was marked, furthermore, by a financial reckoning. Communities or populations that were assumed to be unable to support a church, or lacked for the time being a Christian constituency large enough and strong enough to do so, were home mission fields. A church receiving such aid was a home mission church. A pastor serving it was a home missionary. When the church attained self-support it passed out of the home mission category. The pastor frequently also ceased to be a missionary. He and his church had passed up into a higher rating. The relation of other self-supporting churches to

the home mission field was largely through their benevolences contributed to state or national home mission societies for the carrying on of this pioneering work.

With the return of the home mission problem to the east, and with the awakening of the churches to a larger sense of their social responsibility, there has come a change in our whole home mission outlook. The aided church may come to self-support, but there remains a whole series of social and community problems with which it must deal. It has its home mission still. As over against the social and spiritual needs of a given community, city or rural, all the churches and the entire Christian constituency are assumed to have an interest. The line between the self-sustaining and the aid-receiving church is being broken down. That an adequate Christian ministration to a community may involve for a limited or prolonged period a grant of money in aid is a mere incidence in the comprehensive work of the united churches, and the so-called home mission church is dignified by its new position of responsible leadership. Ministers of outstanding ability, men of marked gifts, no longer "rise" from the home mission field. They consciously select it. The home mission task is no longer to be delegated or exclusively confined to some organized state or national society. The goal is a Christian community life, a Christian social order. This is the Home

Mission of the Church, of all the churches. From a national standpoint the new Home Mission is nothing short of making America Christian for the higher service of the world.

It is clear that the idea of Home Missions is being made over. The term is being given a new content, a richer, completer meaning. So also home mission societies are being made over. Their work is taking on a new and larger significance. Money must still be raised to assist "weak and feeble churches," which was the early charter of many of our national boards, but the distinguishing task of organized Home Missions in the new age is that of constructive leadership. What we shall probably see, what indeed is now going on, is the rearing in the respective Christian communions of one strong and inclusive "National Society," which will mobilize all the resources of the denomination for evangelism, religious education, home mission maintenance, church erection, and community service, for a more efficient and democratic cooperation with the local churches and the local community. A discussion of the new Home Missions must, accordingly, be carried on with the understanding that the whole work of the Church on the home field is in a stage of transition. On the one hand, we must think of the entire Christian constituency united through the churches for the Christianizing of America. On the other, we have still to keep before us, with their broadened

field of responsibility, the city, state, and national home mission organizations. Our concern now is with the new program that is called for and the steps that are being taken to realize it. About such considerations as the following this program may be constructed: a Christian community life and a Christian social order, the goal of the new Home Missions; the demand for unity among the Christian forces, both in the local community and among home mission agencies; a more adequate program based upon a thorough-going survey of local conditions and a fearless analysis of the present social and economic order; the need of a new leadership for the home mission task, socially minded, socially trained, and definitely committed to a period of continuous service in the home field.

1. *The New Home Missions Sets for Its Goal the Redemption of the Community and the Establishing Here and Now of a Christian Social Order.*

That no vital human concern is outside the field of the Church's interest is the fresh discovery which controls our current Christian thinking. And along with this is the recognition of the fact that we are all bound up in the common, the communal life. This sense of social solidarity the war brought home to us with tremendous impact. Home Missions has been caught up in the new social spirit and its

program is being shaped by the new social purpose. Without losing sight of the infinite worth of the individual—rather, because of an enlarged realization of it—Home Missions is satisfied today with nothing less than the redemption of the community and the establishment here and now of a Christian social order. This broadened conception of the home mission task is determining its new method.

During the last year of the war the American Baptist Home Mission Society sent one of its skilled surveyors to the logging camps of the northwest to find out what these lumberjacks, who were in such a state of ferment, were thinking about, and what, especially, they thought of the Church. Six weeks were spent in the camps. The investigator, who was a minister, did not make his identity known. He wanted free, unfettered opinion. He got it. In the course of the six weeks he did not find a man in the camps who came to the defense of the Church. The surveyor was in turn surveyed, and here are some of the questions that were asked him:

> "Was not the Gospel which Christ preached a gospel of discontent? In what percentage of pulpits could it be said that this is characteristic of the preaching today?"
>
> "Are trade unionists, who are promoting justice, brotherhood, and cooperation, promoting religion?"

"What program do preachers as propagandists have of promoting acquaintance with, and interest in, the industrial question in their community?"

"If the churches of the community refuse to cooperate with industrial workers in the interest of justice and brotherhood, are not the unions justified in excluding religion from their halls?"

"What action have the denominations taken in a cooperative or effective way to secure justice in the distribution of the results of common toil?"

"Has not the attitude of the Church toward the democratic control of industry been that of indifference?"

"Does the Christian Church have a program of industrial reconstruction? If so, what does it involve?"

Questioning of this sort, which could be duplicated in any of our industrial centers, must be seriously reckoned with. There is an imperative demand, not only upon the part of industrial workers but from earnest men and women everywhere, that the Church now seek to apply the Christian principles of justice and brotherhood with more concreteness to the present world order in which we are enmeshed.

It is unjust to undervalue the social implications of the work of our earlier home missionaries. Many of them were leaders in the new

communities of the west and left their impress upon the developing community life. The name of such a home missionary as Dr. Hall Young is indelibly interwoven with the progress of Alaska. And yet it is not unfair to say that the measure of success in the past has been largely in the local church, the growth of its membership and Sunday school enrolment, and its financial competence. Important as these considerations are, a new standard of success is the extent to which a church, or group of churches, is effective in Christianizing the community. The supreme test with which the Church as a whole is confronted in these days of reconstruction is, how far will it contribute to the building of a Christian social order and the reconstruction of our international relations?

The program and organization of our home mission societies reflect a growing sense of community responsibility. The tendency is to departmentalize home mission administration according to the various types of community life—city, immigrant, industrial, rural—and with reference to the social and religious needs of exceptional groups. State organizations are no longer satisfied with a state superintendent; there is the same demand for specialized leadership—a staff of executives qualified to meet the specific problem of the city and industrial community and of the church in the open country.

This demand for a reorganization of Home Missions to meet the larger community responsibility is enlisting the interest also of the city mission societies. At a recent interchurch conference of the city mission executives, it was pointed out that most of our city organizations came into existence as "Church Extension" or "City Missionary Societies." Their work was largely confined to establishing new churches or in subsidizing missions. But the growing city consciousness and the enlarged conception of the collective task of the churches in the city have brought about a conviction that not only must the work of these societies be broadened but that some new name must be found to represent their service. "The City Society" was proposed as a more appropriate designation for a denominational organization, with representation from every constituent church in the city. In addition to local church extension, church sustentation, the maintenance of down-town churches and work among foreign-speaking people, it was recommended that such a City Society include in its program industrial evangelism and relationships, social service, religious education, and interchurch relations.

In the program of the local church, community service is now generally recognized as a concomitant of worship, evangelism, and religious education. In rural districts the war quickened the realization that the country

community needs to be organized. Various departments of the federal government interested themselves, demanding and insisting upon community organization in the country. What was sought under the pressure of war was a form of self-expression for the common life of the people. Community organization is now an essential goal in the country church work of our home mission agencies. The home missionary in the open country is looked to as a leader in the work of rural reconstruction.

But there are more fundamental questions concerning the basis of community life everywhere. They challenge the existing economic and social order. They embody themselves in the programs of reconstruction which press for attention, and from as divergent sources as the British Labor Party and the bishops of the National Catholic War Council. In this connection, it is of exceeding importance to note the tendency in the Church to lay upon the national home mission societies responsibility for exploration and leadership in this field of social reconstruction. These societies have established points of contact with the varied types of American community life, and increasingly in city, immigrant, and industrial communities, where social unrest is keen. These national societies, furthermore, are enlisting the services of an increasing group of younger men and women who, through their intimate and vital contacts with the centers of

social unrest, are strategically placed to act as interpreters both of the occasion of such unrest and the Christian ideal in its bearing upon the democratizing of industry.

The Social Service Commission of the Presbyterian Church in the U. S. A., in recommending to the General Assembly of 1919 that the work of the Commission be placed under the direction of the national Board of Home Missions, said: "There is not now so much need to make sentiment in favor of social service as there is to show how the churches may definitely render the kind of service to the community which the community expects. It is not a time to agitate but to act. The people of the Church do not need to be persuaded, but to be guided. What is needed is not an agency to educate, but one that can administer and direct the activities of a Church fully aware of its social responsibility."

At a recent interchurch conference on "The Church in the City" a group reported on the present social and industrial crisis. Its recommendations, specific and concrete, were a further recognition of the demand that the Church and its home mission organization relate themselves to larger communal and social problems. Denominational societies were commended for their policy of setting up demonstration centers in industrial communities with adequate equipment, leadership, and maintenance for the purpose of exhibiting to the

Church at large, by free experiment, the practicability of an efficient Christian program in such communities. At this time of world unrest the churches in local communities were encouraged to open their doors for the free discussion of the problems of our common life in which moral issues are involved. The churches were further urged to bring about in a permanent research commission a coordination of the various denominational and interdenominational agencies concerned with social service, for the investigation of all such phases of industrial, social, and civic life as should be of vital concern to the churches. Through a program of publicity this commission would aim to create a thoroughly informed and Christian public opinion.

The new Home Missions thus puts in the foreground of its interest the redemption of the community and the establishing here and now of a Christian social order. This new purpose is reflected in the organization and administration of national, state, and local home mission societies, and in the creating of a new and specialized leadership. Community service is an indispensable item in the program of the local church in city and rural communities; it sets up a new standard of success in home mission undertakings. In the larger and fundamental task of social reconstruction, the Church looks increasingly to the national home mission societies for leadership.

2. The New Home Missions Faces a Demand for Unity among the Christian Forces, both in the Local Community and among Home Mission Agencies.

It was inevitable that the growing community consciousness exact of the churches and their agencies a new unity. As our American communities have sought, under the pressure of war, new expressions of their common interests and purposes, they have grown impatient of things that are divisive. What possible excuse remains for five or six Protestant churches in a town of fifteen hundred, to say nothing of the waste of such competition? What possible defense can be made for the use of national home mission funds in keeping all these churches alive? How impossible for the Christian churches to make any real progress in our great, congested city communities when one church is set over against another, with little or no conference or studied cooperation. A discerning observer of such conditions, a man intimately related to the home mission task of the Church as chairman of an important city mission committee and a member of a national board of home missions, has summed up the situation in the following pointed paragraphs:

"What is *needed* in our cities today is a group of strong churches, with ample resources, highly organized, fully manned, well equipped

for social and educational as well as for distinctly religious work, intelligently linked in a well planned parish system, with an efficient central organization fitted to cope with new conditions as they arise, and flexible enough to try needed experiments without the sacrifice of continuity of purpose. What we *find* is a group of churches planted under the conditions of an earlier day, working in more or less isolation and independence, having no definitely marked parish lines, but ministering to people of widely different localities, held together by a principle of elective affinity, and feeling already the drain upon their financial and moral resources, which is due to the increased cost of living, and the consequent transfer of many of their most loyal supporters from the city to the suburbs.

"What is *needed* in the country, where conditions are exactly the reverse, is a wise husbanding of resources, in which there shall be one church to a community, and in which all waste of men and of material shall be avoided in order that the widest possible territory may be most effectively covered. What we actually *find* is a group of struggling churches planted, many of them, under conditions wholly different from the present, competing one with another for a support which would be scarcely adequate to maintain a single effective church."

Hopefully, a new purpose is taking hold of the churches and our home mission agencies.

The drive toward unity is gaining an irresistible momentum. The denominational church extension and city mission societies are uniting the churches as over against their common task in the cities. The parish plan of attack upon a given district in the city is an effort to overcome the old individualism among the churches. The so-called American Parish, New York, which unites all the Presbyterian churches and home mission enterprises on the upper east side of Manhattan, in a densely populated and foreign community, is an illustration of this effort on the part of a denomination. While each church maintains its identity as an organization, a community of interest is fostered through its being related to the others in a definite parish plan. A staff of twenty pastors and lay workers meets under the chairmanship of one of the resident pastors. A number of workers serve the parish as a whole and are detailed for specific service at the various centers. Certain facilities are had in common—a parish paper, and a camp of some thirty acres located among the hills of New Jersey. From the standpoint of home mission administration, the budgets of all these centers are harmonized and the investment of some $30,000 is made to bear upon the needs of the district as a whole. The disbursements, furthermore, are cleared through a central administrative office located in the parish. The same principle of unified effort and ad-

ministration has been applied in industrial parish work on the iron ranges of Minnesota, Michigan, and Wisconsin. A group of churches has been federated with a parish council. There is a director of extension work located on the field, with a staff of pastors, foreign speaking where required, and community workers, commissioned for pioneering in new locations and for collaboration with existing churches. But the very measure of success which such enterprises have enjoyed from a denominational standpoint calls for the still more inclusive parish undertaking that will coordinate the work of all the churches and Christian agencies in a city district or industrial community.

In the cities the denominational movements thus tend towards the uniting of the churches in some form of denominational organization for a more effective meeting of the new and acute city problem. The comprehensiveness of these movements is seen in a statement recently adopted as setting forth

Aims for Church Extension Movements in Cities

1. The promoting of a consciousness of unity among the churches of the denomination and a common purpose for a city-wide program of evangelism, religious education, and community

service, directed from central administrative headquarters with adequate resources supplied by all the churches.

2. The coordinating of denominational objectives with those of other Christian bodies through federation.

3. The arousing of a Christian civic and social consciousness and its direction towards a fair and hopeful community life in the terms of industry, housing, health, education, recreation, and other common experiences.

4. The breaking up of the isolation and detachment of immigrant and foreign-speaking colonies and the adjustment of these groups to the total city life by the pressing of a sane and sympathetic program of Americanization, which would aim to enlist the democratic cooperation of recent immigrants in Americanizing America.

5. The establishment and maintenance in immigrant communities of well-equipped and strongly manned socialized churches and neighborhood houses to afford a common meeting ground for old and new Americans.

6. In sympathy with the forming purposes of labor, the maintenance at some downtown or central location of a well-equipped, socialized church with a highly competent leadership. Through its open forum and discussion groups opportunity to be given for thorough-going and constructive criticism of our present social and economic order, with a hearing assured to all measures and programs of reform and advance that hold out promise of a better world order.

Such a church to be representative of the interest of all the churches in the city, and sustained, where necessary, from a central treasury.

7. A forward looking policy that shall anticipate the expansion of the city's growth and provide adequate religious opportunity and church facilities for new communities from their inception.

No denomination can sincerely lend itself to such a unifying of its forces without being carried forward irresistibly to the necessity of uniting all the churches in cooperative service. The federation movement is making rapid strides. Such a federation is defined as the coordination of the Protestant forces of a city in the effort to make the city Christian. It means that the churches themselves as churches consult and cooperate through accredited delegates for all accepted common tasks. Direction is provided for dealing with conditions, favorable or unfavorable to Christian living, which cannot be adequately handled by the churches acting separately. A medium is furnished through which the churches may cooperate effectively with the other moral and religious forces of the city. Such a federation of churches is said to be to the religious life of the city what the chamber of commerce is to the commercial and industrial life. It calls for the highest denominational efficiency and

the most effective interdenominational co-operation.

From a national standpoint, the Home Mission Council unites the interest of the home mission and church erection societies of twenty-three denominations. This Council meets annually and carries on its work through committees concerned with the various fields of home mission work. A headquarters has been established in New York with an executive secretary.

But the urgency of the world situation demands some more comprehensive and inclusive marshaling of the various missionary, educational, and philanthropic organizations within the several communions and of allied interdenominational agencies. All of these organizations do many things of the same nature. They hold meetings and conventions for the deepening of the spiritual life and the development of interest in the varied activities of the Christian Church. They make surveys of the field at home and abroad and outline budgets of expenditures. They issue literature and conduct publicity campaigns. They raise money through special drives. All these processes are carried forward from a purely denominational standpoint and with too little reference to the purposes and programs of other Christian bodies. The question arises, Cannot these organizations group themselves for mutual benefit and bring about a new unity upon the

part of the missionary and related agencies of the Church through practical and cooperative effort? Cannot an interchurch movement provide opportunity for the cooperating societies to survey the whole field of the Church's activity under common auspices, develop programs in conference with a view to eliminating competition and waste of effort and to providing communities at home and abroad with the maximum of Christian service, and, with such preparation, conduct informational and financial propaganda annually and at the same time? Such a movement would be distinguished from other movements which have claimed the attention of the churches in recent years in that it would be based on the established agencies of the Church and lead to a program developed in conference, capable of being budgeted in the terms of buildings and equipment, maintenance and leadership.*

The various denominational forward movements, recently projected with masterful efficiency, have already produced largely increased resources for the missionary agencies of the Church. Here is a grave peril. If old competitive conditions were to be continued, they would now be more strongly entrenched,

*In the ensuing discussion of interchurch cooperation in missionary undertakings it will be obvious that the proposals made are largely those of "The Interchurch World Movement," organized in December, 1918. This paper, however, is concerned with principles of organization rather than with specific agencies; hence no further reference is made to this particular movement.

with these larger resources flowing into new buildings and equipment and increased staffs. None of the denominational movements would care to risk such error. The day of reckoning is sure. It will be discriminating and unsparing. The best insurance that these great denominational forward movements can take out is an interchurch movement which calls for frank and mutual interchange of purposes and programs, and cooperative interest in working them out on the field. A denominational program for city missions, by way of illustration, that can have back of it the judgment not simply of the denominational group, but the hearty approval and good will of the allied denominations, will commend itself with a new and compelling sanction.

A deeper motive than this seemingly prudential one, however, inspires the cooperative movement. As the denominational leaders have in this hour of crisis surveyed the profound world need and felt the urge of the new social and democratic consciousness, the best they may aspire to from a denominational standpoint appears feeble and inadequate. Nothing short of a united Church can hope to measure up to the grave responsibilities and the unparalleled opportunities of the new age. Before such a challenge, difficulties in the way of a larger cooperative effort must fall away. At the heart of the world and running through our quickened community life is a deepening

desire for fellowship in the whole field of human activity. The Church must lead in this world movement if it is to be true to the genius of its Master. It cannot lead with divided forces.

3. *The New Home Missions Is Demanding More Adequate Programs, Based upon a Thoroughgoing Survey of Local Community Conditions and a Fearless and Discriminating Study of the Present Social and Economic Order.*

When Home Missions was largely confined to pioneering in the new settlements of the west, the disbursements of the national home mission societies were in small subsidies of from three hundred to a thousand dollars in support of the missionary. The program of the home mission church was summarized on the announcement board on the front of the one-room church: "Sunday School, 9:30 a. m. Preaching service, 11 a.m. Prayer Meeting, Wednesday night." And in some communities there was added, "James Smith, undertaker." The social program was furnished by the ladies' aid and missionary society, the annual church fair and the Sunday-school picnic. The importance of this earlier home mission enterprise is not to be underestimated. Nearly all the Protestant churches of the west, many of them today leading churches of their denominations, were begun under such conditions.

Here again, however, the new community

consciousness and the new social purpose of the Church is exacting a more thoroughgoing community ministration. And this is especially the case where swiftly changing conditions in city and country alike call for a new and more resourceful treatment. The great populations introduced by a new immigration from the south and east of Europe must be sympathetically studied and understood. A new attack must be developed in the congested, downtown areas of our cities from which the churches have been steadily retreating. The increase of farm tenantry is making the problem of sustaining the country churches increasingly difficult. The bearing of our whole present economic order must be taken into account.

The Centenary Survey made by the Board of Home Missions and Church Extension of the Methodist Episcopal Church is an outstanding illustration of the spirit of the new Home Missions. A summary of this survey is spread open before me, a large and handsomely printed book of eighty pages, with maps, diagrams, and tables. Its method may be discovered in the section devoted to the needs of "The Negro in the North." In 1910 there were about a million negroes living north of the Mason and Dixon line. In two years of the war period, when the industries of the north were crying for unskilled labor, there was a migration of over 500,000 negroes from the south to the northern cities. The Methodist Episcopal

Church has about 150 negro churches in the north. The program of most of these churches has been solely evangelistic. The Centenary Survey outlines this particular problem as follows: "Driven by racial difficulties in the south, and urged by offers of high wages in industrial plants, the negroes have flocked to the north in unprecedented numbers. The housing conditions among the newcomers are in most cases unspeakable. About thirty per cent of these migrants are illiterate. Accustomed to rural life, and without facilities for wholesome recreation, the north-coming negroes are in danger of being absorbed by the worst elements of the city. This is especially true of the young people. The churches already established are utterly unable to take care of the influx. Services are being held in tents and temporary pavilions. The negro is innately religious. He is accustomed to depending on the Church both for spiritual guidance and social life."

Whereupon the Centenary Survey proposes the following *policy:* The immediate building of more churches. Enlarging those churches already built. Supplying the pulpits with men able to guide the newcomers in the readjustment of their lives. Furnishing community centers for lectures and recreation. Giving the young people interests and pleasures that will counteract the cheap city amusements. Providing temporary quarters for negro women

and girls just entering the city. Organizing domestic science courses so that women who were plantation laborers in the south may learn a new means of livelihood. Then follows the Centenary *program*, budgeted in the terms of buildings, equipment, and leadership for a five year period. There are listed 125 building projects for a total cost of $1,902,700 of which amount $1,164,250 is written into the Centenary askings. For maintenance, missionaries, directors of religious education, women workers, deaconesses, and other cooperation there is added $219,350 making a grand total of $1,383,-600 for home mission work among these migrant negroes in the north in the next five years.

This same principle and method ought to be applied to the entire field by the united Protestant Christian agencies concerned. Commendable as the Centenary Survey is, and surveys made by other current denominational movements, it is clear that nothing short of a united survey, with a program built up through interchange of experience, and with a readiness to make necessary adjustments on the field, will meet the situation the Church is confronting in this country. In its content such a survey would include all community relations, studied, however, from a religious standpoint. In every community all the churches and religious and social agencies, and not merely "missions," would be studied. It would be the kind of study on which a program can be based, a program

capable of being budgeted in the terms of buildings, equipment, and maintenance, together with a specification of the leadership required to carry it out. The process of conducting the survey would be democratically associated with the forces on any given field and under such forms of organization as the local community might suggest.

The implications of such a far-reaching and thorough-going survey of the entire home field are obvious. It would be the basis of a new strategy on the part of the Christian forces of America. Followed to its conclusion, it would not only inspire a new confidence on the part of the entire Christian constituency, but gain the interest and support of a large and influential element outside the churches at this time, who do desire a better and richer community life but have no heart for the old, inadequate and competitive program of the churches, both divisive and wasteful.

4. *The New Home Mission of the Church Calls Insistently for a New Leadership.*

In the last analysis the whole home mission adventure culminates in this question of a socially minded, socially trained Christian leadership, men and women with the pioneering spirit and a will to serve. The gravest responsibility which the Church has to assume is in supplying this need for an adequate and properly trained leadership. It is futile to

appeal for large sums of money for the advancement of the missionary work of the Church if it cannot at the same time command the resources of a competent Christian leadership. A step forward has been taken when the work of the Church and its missionary agencies at home and abroad is restated in the terms of social as well as personal redemption, and when the Church program assumes the bolder proportions now contemplated. The appeal for leadership must then be carried back into the home, to the boys and girls of high school age, and to the colleges. At the same time the curriculum of our theological and training schools must be further revised with a view to more adequate training for such leadership.

It was not so long ago that a call to the ministry of the Church was looked upon as a call to preach. That was the rock over which many young men who wanted to devote their lives to some form of specific Christian service stumbled. The theological seminary was a school for the training of preachers. A classical education was a condition of full-orbed entrance. Stress was laid upon the study of the Scriptures in the original Greek and Hebrew. A plan of salvation was built up, but the great field of human and social relationships, with all its cross-currents, wherein salvation was to be worked out, got scant attention. While the seminaries in the last few years have been making their adjustments to the new situation,

it still remains true that in this hour of world crisis the Church finds herself with an inadequately trained leadership.

The new spirit and purpose which are taking hold of the churches in their new home mission are calling for a highly diversified leadership. There is still a demand for great preachers, but a no less insistent demand for men and women who can teach and lead in the various forms of community service and community organization. A list of workers which a single home mission agency has been called upon to supply is in evidence. In each case a certain specialized training or experience is required to meet the need of the local field. The list includes: ministers for downtown churches with an industrial constituency; ministers for new churches in residential and suburban communities; directors of religious education; head worker for a settlement house in a Bohemian community; housekeeper for the same; supervisor for a city parish work in an immigrant community; pastors for churches in foreign-speaking neighborhoods; director for boys' work in a socialized church; director for girls' work; superintendent for the elementary grades in a church school with correlated week day groups; domestic educator and home visitor in an immigrant community; trained and visiting nurse for a Christian settlement house; pastors for demonstration churches in rural communities; supervisors for state home

mission societies; executive secretaries for city church extension societies. At almost every turn there has been serious embarrassment in finding thoroughly qualified workers for these positions.

A proper plan for training workers for the new Home Mission of the Church will involve not only radical readjustments in the curriculum of our seminaries and training schools but a close working relation with the field itself and the home mission agencies. Field work during the school period and during the summer vacation must be correlated with the scheme of the curriculum. Progress is already being made in this direction. The field work of students in some of our seminaries is now under faculty supervision. One seminary has a group of summer scholarships through which students are located in city and industrial fields, their work being under the supervision of local pastors or city executives; surveys and field studies are carried out and reported on. Another seminary, having established a department of foreign service and a department for specialization in religious education, is moving forward to a department of home service for the training of men and women for specific forms of service in the home mission field. A graduate training course for church workers, with special reference to college trained women, is now carried on at Teachers College, Columbia University. This course is maintained with

the cooperation of a committee which includes a representation from the university and from the various Christian communions concerned. The church point of view and the demand of the field are thus thoroughly protected. Supervised work in churches and Christian neighborhood houses is a required part of the course, which leads to the degree of Master of Arts. This brief summary is not at all inclusive but hopefully marks out lines of progress. A careful survey of all seminaries and training schools ought to be made at once, with particular reference to their facilities for training men and women for the various forms of service in the new Home and Foreign Mission of the Church.

The national home mission agencies on their own account are entering this field of training a new leadership for the new Home Mission of the Church. The Methodist Episcopal Board of Home Missions and Church Extension in its Centenary Budget has appropriated $2,695,000 for the development of Christian leadership for the home field. As indicating the degree in which specialization in this training is to be carried on, five Americanization fellowships are offered for men who will spend a year under the direction of the Bureau of Foreign Speaking Work in making a survey, not only of the work of the Methodist Episcopal Church but of all other denominations, among foreign speaking peoples. Eleven fellowships are also offered for resident study abroad, as training for leadership

among particular racial groups. The countries to which these men will go are Italy, Russia, Poland, Bohemia, Greece, Czecho-Slovakia, Jugo-Slavia, Mexico, and Portugal. This is in line with the Immigration Fellowships offered by the Presbyterian Board of Home Missions under which eight men, prior to the war, spent from a year to fifteen months abroad at the sources of our recent immigration. With one exception, all of these men are today occupying positions of strategic importance in downtown or industrial communities.

One of the national home mission boards has recently adopted a recruiting policy to be developed in connection with the denomination's General Board of Education and the various seminaries and training schools. It embodies an enlistment campaign in colleges and seminaries, special relations with the seminaries and training schools in the matter of field work and training, graduate fellowships, and a contractural relationship with seminary graduates for a seven year term of service, based on six years of work on the field followed by a sabbatical year to be spent partly in itinerating in behalf of the Board's interests and partly in graduate study under its direction.

In these several directions the Church is showing a new purpose and a gratifying resourcefulness in recruiting and training a leadership for her new Home Mission. When the Church makes clear to the youth of America

that she proposes vigorously to attack the great social and spiritual problems of our modern world, with freedom for experiment, with ready adaptability to varying community conditions, and with fearless devotion to the revolutionary principles of Jesus Christ, there will be no uncertain response.